

TUESDAY DECEMBER 17, 1963
PLAYED ON APRIL 2, 1964

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One word about the Index. I have here on a card certain information of each person what letters they have received and what they have paid for. I will not vouch for it because it may not be entirely correct. But I would like to check on it. I would suggest this. John you help me. After the meeting, anyone who wishes can come up to the Index office and collect the letters that they have not got as yet for which they then pay unless they have paid the full amount already; and we will indicate it on a card. We can check the cards to see if they are correct or not. So that there are now six letters and I am sure that practically all of you have to have an additional one or two letters. K L O W R and Z are finished/

So, we are making headway and I would advise you to bring yourself up to date and start working. Because you know, that is the requirement and I expect Tuesday group members, all of us, to work together. And you know the reasons. It is, of course, very obvious that an Index is not a one man job and that each person has to contribute whatever they can, whatever their capacity is, whatever they thing that they can do and also to what extent they are serious enough about wanting to work. Because, regardless of what you might say or think, I believe it is an indication like a thermometer of your own state because if at the present time you still look at Beelzebub as a book that you ought to avoid or only want to look inot it when you feel like it, you are not as yet in the proper frame of mind regarding work on yourself.

Now, that in itself can be explained. And if you honestly believe that after due consideration that you are not as yet in that state,

I would almost say it is acceptable as far as your conscience is concerned. It is not acceptable as far as I am concerned or as far as the group is concerned because in the group we have to have people who work and who even for the time being make an attempt to work. Even if that attempt is feeble, it has to be positive because we can not afford among us some working and some not working.

I have ~~many~~ emphasized this many times and you have to realize that you are under that kind of an obligation because again and again I say, if you are not, do not come to Tuesday. You hamper others if you do not work or if you do not have the proper attitude towards wishing to work. That it is difficult all of us know. We are not fools. How extremely difficult it is to maintain a desire for working and actually trying to accomplish something and that one should maintain this wish within oneself, maybe deep down, but nevertheless it has to be there. I would almost say, Gurdjieff ~~has~~ cannot use anyone who has not that proper attitude towards what he meant. And then, when we know how to apply it, then at least to make an attempt to apply it in our own life.

It brings me to another point. This is the last meeting we will have this year as far as this group is concerned. Next week, as you know, on Friday it will be a combined group with the Wednesday and Friday and the week after that will be already a new year. There will not be a group in that New Year week except one again on Friday where the three groups will be combined. So, this is the last time that the Tuesday group meets ⁱⁿ this room in this year. And I want to say something that concerns us here and does not concern any of the other members.

It is very simply this: Regarding work, regarding my own attitude towards it, regarding my wish to work, I have considered very seriously not to continue next year with group meetings. I will immediately say that my decision is not that I will do it. But it has been considered, I would say, from all kind of different angles to see where I stand, what I wish to do, what I think I can do, what I think I have obligations towards. The obligation regarding, as far as I myself know, regarding work will never change. I think as long as I live on this Earth I will continue to try to teach and to try to manifest as much as I possibly can whatever I believe is right and whatever my understanding of work on oneself really is.

So, it is not that I want to give up that idea, that I want to devote my time to something else because for me, at the present time, this is the most important part of my life. It need not take the form of meetings however or groups in general altho I know that I have a certain obligation of that kind. At the same time, I have considered going back to business and, you might say, to earn a living in that way which I could do very well as a consultant in my particular profession. And it need not and it would not interfere with any particular relationship for work because I would have more than enough opportunity with people who are not so-called in a group to work with them and to work with them in my way and never forget that work for me and the relationship with other people, even if they belong to a different kind of professional level, that I need not forget myself in that attempt.

So, it is not a consideration regarding myself that I want to give up; not at all. And I will try never to give up. But, regarding groups it is a little different because we have now already for several

years considered the questions as we try to understand them. We have gone thru a little difficult period recently and about that I want to say something again because it always comes up at the end of a year, and when I want to consider what we are going to do next year. It happened last year. We made a certain decision. I talked about it at the Christmas meeting and the New Years meeting that we would try for this past year as we have experienced it, to do a little bit more if we could on a physical plane of working together as much as we could physically. We have done some work. That also regarding the Index we would make a special kind of an effort. We are on the way. I am not entirely satisfied with the Thursday evenings but maybe that is understandable. Also we have been faithful regarding cleaning the ~~affix~~ Index office and we have also tried to have as much attendance as we could and we have continued over the summer in order not to have any break and no so-called vacation. We have started again with a Friday evening in order to introduce the ideas to people who perhaps are not immediately sold on them so that there is a possibility of an exchange on a different kind of a plane, more or less with the Gurdjieff ideas in the background. At the same time, it is necessary for all of us to understand that we have to maintain the ideas and that we have to take the responsibility; and that that sometimes has to take the form of money to help support, let's say, the Index office and that there is not as yet enough of that kind of responsibility that I feel we all should take if we value in any sense the particular way how we try to keep the ideas clear and exact in our mind, and to try to use them in our own application in whatever way we think that our life is worth.

In that respect, I give you now, in the next six months, a task. Why

~~xxx~~ was it at the time that I left the Foundation more or less? You all know, and I talked about it at the time and I tried to explain it and I am not sorry either that I explained it or I am not sorry that I did it. It comes up every once in a while as a consideration: Did I do the right thing? I believe I have. That is, I believe that something has been accomplished which probably ~~xxxxx~~ could not have been accomplished if I had stayed. And altho there are certain ties that still exist, I still am a trustee of the Foundation, as you all know I do not appear there any more unless I really, if I can help it, I do not want to go.

What is the reason I don't? Every once in a while you might run up against someone belonging to the Foundation and there may be a discussion. And gradually something starts to penetrate: Why doesn't Mr. Nyland come there any more? Why doesn't he appear on Tuesday evenings? Why doesn't he speak there? And the answer is very simple. And if you ever have any particular occasion to find out what they ask, if they are serious, the answer is this: I have not only a feeling but quite definitely a knowledge that the Gurdjieff Foundation does not teach the ideas of Gurdjieff in an exact enough form. I do not know if they understand it or not. That is another question that is up to them to decide. But, for me, it is a question of an exactness in what is meant by the ideas of Gurdjieff,

how he, in my opinion, meant it, and what I can distill and what everybody else could distill out of reading Beelzebub of what is involved in the method of objectivity, to obtain something that is like the only way in an application in our lives. And, in that respect, what I have heard and I have heard more than enough of the so-called lectures and talks that have gone on or whatever is

understood by their teaching, that they are not exact enough to suit me. Rather, I think that they are doing damage and that they are trying to sell something under the name of Gurdjieff which is not Gurdjieff.

And, for that reason, I have for me conscience a very definite task to try to maintain what I believe Gurdjieff has meant and what the ideas are. And of course I base this ~~mainly~~ quite definitely on something - not only my experience. I base it, of course, on whatever contact I have had with Gurdjieff, whatever I remember of Orage, what I remember of the first period when we came in contact with the ideas as a whole, and how in some instances some have tried to adhere to it and to keep that. And that gradually, unfortunately, because of certain influences and certain influences which were not stopped, conditions have arisen which are not right and not correct from the standpoint of objectivity, impartiality, observation, simultaneity; and that such concepts are not understood - at least in my opinion, judging by the way they are being explained at the present time here and there by several people who now happen to function in the Foundation.

And, for that reason, I want to make absolutely clear to you that my idea, my wish and my reason for not associating with them further, if I can help it, is simply that I believe I have a responsibility towards Gurdjieff. This is a personal responsibility. Some of you do not know this. And it does not matter if you do not know or know it. But I have hinted at it once in a while. At the time when Gurdjieff was still alive, certain things were said and were communicated to a few of us. I happen to be one who happened to receive certain instructions. It is not primarily a secret

because there were some other people there also. But I know very well what my instructions were. And let it be enough when I tell you that when I stick up for the necessity of the exactitude of what is understood and how one can understand the ideas by Gurdjieff, I am following my conscience which has been touched by the instruction of Gurdjieff. If I am wrong in that it is my fault. But, I would almost say, as strongly as I can, in an absolute sense, I am not wrong. I may not be able to emphasize or to make it entirely clear. In the first place, I am not wrong in my intention. I am not wrong in being, let's call it, bound in certain ways of a general field of vanity or self-love. I have none of that. I have no interest whatsoever regarding myself, putting myself on the foreground and, let's say, become an exponent of the ideas or even that I would say I am a kind of a person who is considering that everybody is out of step but me. All of that does not cut any ice any longer. I may have had, when I was younger, definite tendencies towards vanity and all the things that go with it. At the present time it is quite honest to say I do not give a damn. And that therefore, when I take this attitude regarding wanting to talk or teach about the ideas, it comes from an entirely different source in myself. And it is that that I simply want to tell you: That the attitude I have towards it has not changed. What I explained last year is much stronger at the present time and has been verified many times of what I have heard, partly by gossip, partly direct and partly the way I have to judge about the behavior forms which ~~as~~ I see take place.

Now, the obligation: That whenever you have any dealings with anyone of other groups and whenever there might be an opportunity that you could talk about it in the right sense of the word, without running

the risk that you might be considered a little bit of a spy, as if we are anxious to inquire about what is happening or create the impression that we want to tell them off as it were and that we consider that they are doing wrong. All of that is involved in the particular little bit of a task that I try to give you.

Whenever you associate ~~with someone~~ in some way or other with anyone belonging to those who claim to be proponents of the ideas of Gurdjieff, please find out what they think, what is, for them, work; without criticism, without judgement, only to find out what do they understand and what is it for them that concerns the application of such ideas in their daily life, not when they ~~xxx~~ go to church; but when they really try to work. And how do they work? And what, if you can even talk about that, what is the result of that kind of work on them? Why do they believe in the ideas of Gurdjieff, not in the ideas of the teachers and ^{not} in the ideas that belong to loyalty. Very clear and simple: What is work? Exactly like you would examine any kind of philosophical or psychological system and judge it by what is being said and what is being lived and why do they do it.

If you can do that, and take this as a little task every once in a while, it would be helpful for yourself. It does not matter really for me because I have no particular interest in it since, and you must believe me, I have no ~~further~~ more questions. I know. For me there is no further argument. And I have no doubts whatsoever. And I do not expect to have any ~~more~~ doubts in the future.

But it will be interesting to find out for you, when you talk, what it is that might make you doubtful and where, to some extent, you would need help or rather, what is needed for all of us to understand

the ideas in such a way that you could defend them and that you also could understand what others might mean. And I say without criticizing them; honestly to find out what is going on and, in what respect can you do anything about putting things on the right track.

I look at this entirely scientifically. If someone publishes some kind of an experiment and you have to do this and you have to do that in order to ~~mg~~ get a certain product, it is up to the rest of the scientific world to check it. And if it does not work out, then there is something wrong either with the experimenter or the so called scientist or the way he describes his method or, by implication, simply assume that certain things are true which are not true. ~~xxxxxx~~And when I look at the method as described, the method as illustrated, the method as it is in the mind of Gurdjieff, when he talks in Beelzebub and even in the title calls an objective, impartial criticism of man. Then there is a possibility that people interpret these concepts in a certain way; and it is really very important that one knows what is right and what is wrong.

I want to say this: It will not bother me very much if, for some reason or other, you do not want to continue with work. You see, as far as I am concerned there is no further question. It is part of my life. As far as you are concerned you have to come to the same kind of conclusion. Ultimately I hope you will. It does not take it away or add anything to me than only to a certain form of joy, you might say, that a person wants to continue to try to find out in his or her life what is the most important thing. And if you would come to the kind of conclusion then, you might say, we belong together.

Then, ^{perhaps} because of that next year can help us more. But so far we have only made a very small beginning and we really should, to the extent

that we have time, to the extent that we feel really serious and honest, to the extent that we realize what is really involved and that our spiritual life is at stake, to that extent then we are willing to exchange and work together and perhaps develop and perhaps create a level of understanding based of course on the level of being of ourselves; but that there is something that I say, "I go there in order to drink; in order to be fed so that then, in my ordinary life, after a Tuesday meeting, I can go again back into life and I can then digest and I can use what I have eaten and I will be the better for it because I will have more mental, spiritual health". I will be able to do more.

I will constantly talk about this, I will constantly try to ~~xx~~ put in front of every one of us the necessity of a practical application of what we really talk about; and the 'about', that the talk is changed into the actuality of being. I want to say this because I cannot say it in any other group. It need not be understood and, at the same time, it is understood that when I say it here, it belongs to us. But that is as far as it goes and there is absolutely no reason to let anyone else know what we talk about.

Some day you will understand what is meant by that. But I will only say this: It depends on the amount of what you can keep secret, how much we can talk. And that I am bound by certain laws not to disclose unless I am quite certain that it is right. And that in exactly the same way, that what we can talk about and what we can explain or at least try to understand, will depend on the questions you will bring up, based on your experience. And that the experience of us will enable us to continue because, if we do not have the experience, also our little intellectual efforts will dry up.

I mentioned once to you that Orage ~~had~~ did make a statement also towards the end when he was going back again to London. Orage had to make a decision in his life also and he made it. And one of the last meetings that he was there in 29 and 30, he spoke very seriously and he said, "I could kill all you people because you have not asked me the questions that would have enabled me to work."

This is a terrible thing, you see: How dependant we are on each other. I said in the beginning "We cannot do it alone". It is impossible because, and I must link this up with the statement I made a little earlier, "I will always be able to create a certain surrounding in which I can teach because teaching, the formulation of ideas, the clarification for myself, the way I wish to make certain thing, ~~xxxxxxxxxxxx~~ concepts my own and the way I wish to digest them is dependant at the present time on my speaking about them. I have not any~~xxx~~ idea or plans to withdraw. That is, I am not at the present time that type who will withdraw from the world or, you might say sit under a palmtree. I hope. I do not know. It may never come. I will only make statements about what I plan as far as I possibly can plan, plan to do for the coming year and perhaps even that is a long time.

It is not that I feel that my time is running out. I do not feel that. But, at the same time, I have a certain limited amount of energy which is still available. But it has to be used to its greatest efficiency. And I am, unfortunately, the only person who knows what to do with his own energy. That is, I am the only one who can judge about my energy. You understand now what my attitude is. You also know now what I hope for, what I wish for the sake of all of us that you would do to help each other and that that remains

for all of us the fundamental tone which we strike as a Do for the coming year; to base it on whatever the results have been during this year; that now we look at 1964 as an opportunity really to expand and not to make any more fuss in the direction of 'I cannot' and I cannot. But really to work to the extent that I possibly can and want to and not to give up and to make that kind of determination at times. Perhaps not every day. But at times that one remains serious regarding that so that I gradually start to understand what can I do, and when can I not do certain things, so that I do not fool myself.

Because, you see, if at a certain time I have a feeling I cannot do it, that if I persist that there is then a moment in which a little bit of light comes in. And, as long as it is broken in some way, that the clouds start to disperse, there is a possibility that the sun will come thru. That kind of belief I must have for myself. Otherwise I will not work. But it may be that even with that belief I will go thru many days which are cloudy and sometimes perhaps foggy. But at least I have the hope in my life that something is possible and that if I only persist and want to continue with that as a form of my life, that then things will, without any question, gradually be put in the proper place and I will find my place in the circumstances in which I live.

This above everything else we must keep to whenever we are discouraged; not to let go of such possibility of when I am in the depths that I can remember it was not always that way. And that the fact of that what I then can understand of omnipresence will enable me to get out of that state in which I am, even if for one moment. And then I will again have belief.

If we do not do this, if we do not at such a moment pray for the possibility of that form of unity, we will more and more be reduced. And what is required is that we have that wish in our heart and our mind reasonably interested in the possibility and the knowledge that I know I must maintain myself.

Trogoautoegocrat: I eat myself. What is it really that bothers us? That is it that keeps us really away from work? Our tremendous amount of habitual unconscious behavior. And our mind; our mind which constantly will put something that is a little bit more reasonable and will try to avoid work if there is any possibility that I, with my mind, can believe tht there is another way out.

At the same time, it depends on when I see myself that I do not ~~fall~~ fall into the statement of accusation and that really the crux of the matter of that what prevents me from continuing to work is that I do not undersnad my own mechanicality. Or rather, that even if I want to say it with my mind that I am mechanical, that I do not understand what is meant by it because, even when I say I am a machine, together with that I find fault with myself that I am a machine. And it is this particular attitude of ones mind which spoils it because the mind has been educated in many ways of saying "You should not have done that. Next time you ought to avoid it. Do not tell a lie. You must not do that." These are the ethics that beling to the world and of which we are children and of which our mind is a product. And that therefore, anything that I say when I remember it and I see it a little later and I see that my behaviour has not been right, I call it right, has been mechanical, that together w th that, I have a judegement and a perfectly good judgement that I wish it had been different; but it is not possible for me to

accept the condition as I am. If I understand that I am mechanical, I would simply say "It happens to be called that way mechanical but it is not that it was my responsibility".

But, when I say, "I should ~~have done it~~ not have done it" or that the world would tell me and criticize me for what I have done, I believe that I, in some way or other, was responsible for that what I have done and, for that reason, I do not understand what it is to be mechanical. It simply means that that what is ~~at the~~ the present time, had any life whatsoever in it, that had any possibility of expressing itself in a different way. And therefore, when I am mechanical, it means I must be that what I am. And the acceptance of myself means that I cannot criticize in ~~any~~ any way whatsoever or take a responsibility for that what I perform and my behavior which of course, according to the ordinary rules of Earth, may be right or wrong.

From the standpoint of objectivity, it is absolutely the same. It is still where we are from the level of either the planets or the sun. From a higher level, we all become exactly the same when we are in an unconscious state. And that gradually, the building of something ~~that~~ that for myself could become my own, has to be that what I make. All the rest I have not made. It is mother nature which has made it.

This is the whole point: that I am what I am because of certain ~~things~~ things: conditions of life on Earth, manifestation of that form of life on Earth in my body and all the forms of my behavior in accordance with the laws of Earth over which I have no control whatsoever from the standpoint of consciousness - not from the standpoint of Earth. From that standpoint and on that level I am responsible

to everything that I have ever done as a result of conditions of Earth, as a result of the education, as a result of everything that had made me. I am responsible on this level for that kind of thing. But when it comes to the utilization of that what I am for the purposes of a different level I have no responsibility whatsoever.

So that when I talk about I, I cannot endow I even with the ability of seeing that what is wrong in my personality. I have no judgement that belongs to I. In the beginning it is so little that I that so-called exists that it is just nothing else but something that is like a conception in myself as a holy wish. And that of course in the beginning I live and I must use everything that belongs to ordinary Earth and gradually try to refine it or to come to conclusions in which I say, "It will be a little better if I could get away from this or undo that or let loose certain things that I know bind me to Earth.

With this, I gradually start to develop something else which I hope will grow enough its own fulfillment and then can live its own life with its own attributes and its own concepts; and that gradually I will start to learn what such concepts are by introducing into all concept I have on Earth something that is different from any of these concepts.

In the beginning, when I introduce something Great Nature into nature, I have two heterogeneous substances. They do not mix. They are different. They have no affinity. It is like ^{oil} ~~ink~~ and water and I cannot make an emulsion because I would not know how. I would not know how to divide the substances represented by Great Nature into

small enough particle to become mixed as it were with ordinary natural particles or substances. And even if I did know a little bit about such rules of emulsion on a psychological plane, after a little while it would settle out and again I would have two different kind of substances with which I could not do any work.

What is it that could change this? How can I, regarding the introduction of Great Nature which I have called an elixer, an elixer of life or the philosophers stone, introduce now in a realm where I live and then, hoping that there will be an influence when there is no influence possible at all? That is, that regarding that what I am, I am like an ~~inert~~ inert mass and there is not possibility of any energy in the form of Great Nature to effect me and that there is no possibility of dissolving me, as it were; not even with such strong influences which have no hold on me.

How can it be? If that was the honest truth and if that was all there was to it, it would be utterly impossible for ^{mankind} ~~man~~ to evolve. It would be simply a statement. When I said "I am all mechanical" it is absolutely no use to think or to feel or to hope for anything that could improve my existence. And, of course, in even making that kind of a statement one already starts to distinguish between that what might be possible and that what, of course, is impossible for an ordinary person who never thinks of it.

Of course, it has been compared to a dream; that I, in my ordinary waking state dream. And how do dreams come? From somewhere within one. I have called it the result of that with which I was created; as a result of that what came from another place which all of us have

have, which at the moment when life was poured in us, a drop of that life happened to be spilled.

This is inherent in the imperfection of Earth. It is inherent in the creation of a human being when he was born; that immediately when he was so-called poured into a form that whoever poured him spilled, being subject to the condition of Earth at that time and could not be perfect. This is our solution and our salvation. That little drop was the black sheep. It was the little elixer which stayed by itself without being effected. It was the Magnetic Center which started to reside somewhere and I think, in the beginning, having a little bit of life of its own was not very much at home in a surrounding which was all, at that time, mechanical.

My mind caught a little of that. Do not ask why. That part of oneself which belongs to the holy of the holiest always is there and always remains since life in itself is indivisible. And whenever life takes on temporarily a form it simply means that as soon as it can so ~~any~~ away with that form it will do it. And that the evolution is based on the possibility of gradually loosening up such a form into less and less density, lighter and lighter until finally it is as if it does not exist. And, in the realization of this non-existence, it finds its solution of existence.

Again, don't let's philosophize too much about it. But there is something in ones mind and in certain parts of ones heart which give, regardless of conditions in which they have live and regardless of the impossibilities they have met, something that still remains as the beginning of conscience and the beginning of consciousness. It must be there because, as I say, it was there

originally and it is covered up of course. The fact that we talk about it, that constant belief that something could take place and at time has taken place and at times has reminded one ~~man~~ of ones birth right.

That what the prodigal son experienced of remembering where he really came from and whatever may have been the condition created on Earth that on Earth also it was the remnant of what is called planetary regarding Earth; and that it really belonged to a different kind of level but, for some reason or other, it sank down a little bit further and in that process created the little planetoids which try to hold Earth up, to bring it back again to the planetary level and were not successful.

This is the situation with human beings. Whenever he is born he belongs to a level and gradually the law of gravity, whatever that might mean, will bring down certain things almost in the beginning not willingly, nevertheless too strong that he cannot resist; so that even in that process his wish, which was located in the little heart of a baby, also started to become scattered and formed in a human being only at certain points little bit of remnants of his feeling center. And that when he finally grows up, he is a scattered man. He is not complete and he knows it because he has different facets for his personality. And with that, he sets out in the world and then he hopes for the best and at times he realizes how little there is of him.

These conclusions, when one comes to them and when one sees the hope there might be as a possibility if I only could unite that what is now scattered and bring it back, I would then be in the process of that kind of fusion which is needed for bringing Great Nature and

nature together. And the condition for this is that that what I now call nature, that is, myself, tjay is my personality, my physical body mostly, that one of the first rules is to become relaxed and open and porous so that at such a time two things take place.

One is whatever influences there may be outside, as if there is energy available which of course there is still since the whole universe has energy in it, could penetrate a little deeper and that, at the same time, that what is Magnetic Center within one could see a little ray of light thru the pores which gradually could become wider and wider because of this kind of process that is called work on oneself. That is, I become aware of the existence of myself and I now wish fervently to be effected as much as I can be in order to establish a contact with that what is really me and that this process must take place without being hindered by any condition of my body so that the porosity is not only a physical question. The porosity extends to the elimination of my feelings and the elimination ~~mix~~ at that time of my thoughts.

Reagrding my feelings I am in a little better position because they are already scattered and they are not as much adhering to each other. But my mind is much worse. And that is exactly where the enemy is situated. My mind prevents me; moy only because of conditions and rationalization but simply because it will not allow tht kind of porosity, that kind of making itself open enough. And the reason why I cannot work is because I remain ~~xx~~ prejudiced regarding myself and I substitute in my mind constantly the reasoning to which I am used and which I always have used in ordinary life and it prevetns me at that to take myself as I am.

This is really the greatest difficulty: that I do not want to take myself as I am. If I could understand this concept of mechanicality without taking the blame for anything that I find myself to be and to realize that that what I am is a result not of myself; that it is a result of my nature, that it is my nature which has done that; that at the same time, when I object to any possibility of work, that I blame my nature exactly for that and I say, "I cannot do it because my nature will not allow me to give up this and to give up that."

So that together with the possibility of insight and the realization of a belief which something takes on a reasonable form, that something is in my mind already that is right; and that together with that tremendous amount of what I have many times called sawdust simply sprinkled over that what is correct, makes it and gives it the appearance as if my mind is functioning and in reality it has killed the possibility of the little bit of that what really is my mind and could be -?-. It has prevented and it does prevent it all the time because it takes on another different kind of form and that what is sprinkled over as sawdust, that is, my unconscious ideas and concepts, prevents that what is really in my mind from starting to function or even prevents it from moving in my mind, in my mental process to a place where it could be free.

Work on myself means that I come to myself, seeing this situation in my mind and then wish my mind to be quiet, to relax, to gather its own forces, to allow it whatever it has to do as function regarding being a recipient of my sense organs, to allow a little bit of what is spiritual to really move away. It is a question of not holding onto such concepts. It is a question of allowing certain

things to take place in ones mind. You see, un der the influence maybe of that what is separated, and perhaps that what is separated perhaps not being strong enough cannot have much of an effect. Perhaps it is something that is not so much separated but something that is in my heart, bepresented by what is my Magnetic Center part of my feelings. Or again, saying it in a different way, the combination of the little feelings nodes which are a little bit more similar and not so much different from each other, which at that time, trying very hard to combine into a little bit more powerful wish, will create the possibility in ~~my~~ my mind of separating certain cells away from my ordinary functioning of my brain. They will go to that place what we call the side lobes of the brain. But at least they will loosen up from the thought process, from the formulatory process, from the ordinary processes taking place in parts of my brain. They will start to migrate.

Sometimes work can cause headaches. Sometimes as a result of taking in certain forms of energy when one is awake in ones head. There are exercise that have reference to the possibility of feeding ones brain by mean of certain energies which are preprepared for that purpose. And it is then sometimes as an experience in that kind of an exercise, sending it to ones brain as if it will burst. This is a very not only interesting but quite essential part of work. One has to be awake. And one has to prepare in that state of awariness a certain form of energy which then can be sent to the brain in order to feed that center. And this becomes the important part of that particular exercise which starts out with sensing and belongs to work. And when one can see it, then one starts to understand what is the function of ones mind and that the split in ones mind really then can take effect and that when once it has taken effect it is like a light ray entering the darkness and will never leave you again.

When this can take place in one, when this mixture of the two things which try to mix under the influence of something that is not strong enough to make it mix - Great Nature and nature; because they belong to different planes, I now try with my own efforts to make that what is natural in me, thru its porosity, giving it, to the extent that my wish will extend in that direction, a different kind of density. And that by the constant effort to relax, to be aware, to awake to the fact of my existence and the acceptance of ~~my~~ myself in that way, trying to become free and impartial, that then there is a point at which such density equals the density of Great Nature. And at that time it mixes.

It does not take place easily. It does not take place all the time. It is something that is lifted up as it were from Earth, up to a certain height at which height it will recognize the similarity of energy ~~xxxx~~ available as coming from Great Nature and then a fusion process takes place. And this fusion comes back to Earth. That what is produced as fusion comes back to Earth and stored in a secret place: One's subconscious. And time and time again I try this. This is how one makes food. This is how one digests it: By first storing it away so that it is not touchable, so that it can be preserved; that it can be ready when needed.

And for that reason a great deal of time is needed to store it away and in that time I do not see results. I cannot see it because it is not in sufficient quantity even to appear as a manifestation. What I find in the beginning as a result of curiosity and a certain loosening up because of such curiosity of that what is my condition in ordinary life and my world open up a little bit. And then again and again, and we know this by experience, we run dry ~~and~~ with such

efforts and then we are, as it were, again at an impasse and we do not know what to do.

The ~~unknown~~ solution is that I realize that I cannot do. I realize that I am that; that I have to admit that I am that and not something I would have liked. If I can honestly say I am without accusing myself, without introducing something like an idea that I should have been different. As soon as I do that I fall asleep and -? and I already could make as a statement that I am and I will not consider myself. I will consider myself partly mechanical and partly able to change my mechanicality. As long as I say, "I should have done such and such", I am on the wrong track.

But when I say "I am that" and I accept it, I have nothing else to do by accepting it. As a matter of fact, I could not do anything else but accepting it. Then I start to realize that that is the wisdom I need. From that moment on, or whenever I can make that statement, I start to build. Then I build something on the basis of such statements which are solely my own because mother nature will not teach me that. In that way I go against and I start going against from that time on, against mother nature and I leave her alone. I say I am grateful for whatever you may have brought me. I am now what I am thanks to you. Alright, I am. Now I continue. Now I go on my way and I will remember, I will remember and be grateful for whatever it is that my body now represents. But it has reached a limit and now life starts to grow.

I have compare it, as you know, with that what is below the ground and that what is above the ground. And that what we are now talking about is below the ground. I call it unconsciousness. It is my

physical body as it is which is not free as yet ~~just~~ to go and pierce as it were thru the Earth at Si Do. Neither is my Kesdjan Body sufficiently developed to pierce thru the Earth at Fa of Kesdjan. And Soul, the Do which is struck, is connected with the functioning of my physical body. That is what I call my thought. At the same time, there is life and there is a possibility that that life, you might say, opens up. At three different points it comes thru the Earth.

As if, when you remember in spring because of certain conditions which are favorable; the favorable which for some reason or other I have to create. What is it that makes a little bulb grow when you put it in the ground? And just comes a little tip of the green coming thru, breaking thru the ground. You can see it has force. You can see it break thru. There is something there. What is it in that? We say life. Exactly the same what is it in me, in every one of us wanting to grow? That is the determination that that what I have is finished. Or rather, it has fulfilled its function. I am grateful for whatever there is. I am grateful for any kind of a root system which will enable me to grow further above ground. And therefore, the unconscious part of my serves now as the soil for the further possible growth of that what is really my life. And my life will be that what has in it the possibility of bearing fruit. I never will get a flower out of a bulb without having gone thru the growing process. I will never have any fruit in my unconscious state. If it stays in the ground and it does not come above it, it rots. This is my life as it is from Earth returning to Earth. If there is a belief, if there is inherently in a seed a realization of its own vitality.

We are trying to define now what life is. We are trying to find out what it is that motivates one to wish to work. And it is not only

because one realizes that one will be destroyed because that is not something that I know by experience altho reasonably I can expect it and I can draw conclusions. But I will not accept it in its totality because I always believe that there is the least little bit of a back door thru which I can escape.

And that is the situation in which we are regarding our mechanicality. And as long as we do not close that little door tightly and say, "I am a machine; here I am, but something in me is stirring." Perhaps after several attempts of trying to become porous, trying to undo the coverings which is Earth, which life on Earth has made me preopare, which I have acquired, the characteristics of that what is my acquisition and that that what I call my personality and appearance and unless I keep on regarding that, trying to find where is the possibility of becoming more and more porous, open, transparent; so that finally that what is really in me as the life giving force could come to the surface, break thru the surface separating my unconscious from my conscious state by means of the line of subconsciousness.

You see, you do not understand that quite. Because it is not the dividing line. It is a separation between an unconscious and a conscious area. But my subconscious is part of me and it also is part of the conscious. Therefore, it is not a separation. It belongs to both. And the line which runs from Si Do thru Fa to Do is my subconscious. I touch it when I try to work and I try to go thru. I remain based on ~~that~~ it when I develop in a conscious area above it and it constantly is part of me until all the material which is available in the unconscious area has gone thru my subconscious into consciousness.

It is an interesting picture because it means that that kind of life

always existed and that it always will remain in existence because it is exactly that ~~what~~ what at the present time is indicated in my own behaviour as if it is a dividing line. In reality it connects and belongs to both areas. It finds its place and ultimately that what is now represented by subconscious becomes the neutralizing force between unconscious and conscious. I can call it, to some extent, my feelings.

And the crucial point in that subconscious is Fa of Kсанджан. That is why the point through which a possibility of the growth of myself into a conscious area first takes place in the Fa of Kсанджан Body. That is where the first leaf of the new plant which ultimately will bear fruit in the Si Do of Soul starts to grow. And it grows in three different points in the form of a triangle as if I have a plot of ground and three different plants seem to be planted. But they are all the same because they are connected underneath with the same root system. As they grow, the three different plants grow together and finally become one. At that time, when they are one, they form the basis of the flower on top.

This is our life, This is our life as it can unfold. It is our aim, it is the possibility in which we can believe. It is something that we know as already taking place in a certain way and that therefore it ought to be fairly easy to continue with that thought and that memory of that what already has been partly manifested and has started to crystallize and is still in its liquid form without being so crystallized that it could not decrystallize any longer. It remains now in that kind of liquidity of a dynamic flow of that what is further growth in one. And that therefore, we base what we ~~xxx~~ now hope for on the fact of having experienced something of a different kind of nature; as if Great Nature, on account of its higher concentration

of energies has now been mixed with that what is natural in ^{certain} ~~A~~/process of fusion which allowed nature to separate sufficiently from each other to leave openings into which Great Nature could come.

To say it again: As if the density has reached a level of Great Nature, as if in the process of fusion that what then has resulted as a possibility of a different level is now being utilized for the purpose of further growth into Great Nature, with the aid of the root system of my personality.

All of these, of course, are mixed metaphors. You straighten them out for yourself into what seems clearest and what is most helpful and how you can understand it so that the clarity in your mind gives you at that time something to look forward to and then you believe that because of the clarity of that what you see as a possibility for yourself, it will be changed into the desire to wish to work. That will be the climax and also the crowning glory and ultimately the flower going over into fruit.

If one could see ones life like that, if one could see during the day that part of this all the time takes place, and that whatever it is that one experiences which is difficult, sometimes impossible and sometimes that one is ready to give it up and to despair or to consider it hopeless, that one in that kind of remembering everything existing, including myself being at time what I am at other times, existing now when I am what I am, that in the totality of all things existing of myself I can accept myself as I am because I have lost the idea that I ought to accuse myself, It is in the acceptance of all things that every differentiation drops away. So, why accuse myself when I am always the same? One this kind of thought penetrates, that I am always and everywhere that what I am and that my manifestations have really

nothing to do with me; with other words, that from the outside of my behaviour forms I gradually penetrate into the point of my existence and at that point there is not room for accusation because I have no idea of differentiation since I have lost all sense of dimension.

Then I realize eternity. And with that all the so called classifications, called classification, everything that I now use in ordinary life as pigeon holed or a liking or disliking or opposites, all of them, such concepts have disappeared in the one dimension which is now a point; and I say it has no dimension. This gradual retreating to that what becomes reality in one illustrates the necessity regarding impartiality; having to take place at the point of time where I cannot allow a thought or a feeling to exist. And that therefore, the question of mechanicality is linked up with being impartial, that I see things for what they are, maybe mechanical, maybe life giving, maybe one hundred percent absolute. And even when I say 100% absolute, I mean absolute, not even 100% because in 100% I ~~at~~ still allow the possibility of less than 100%. If God is omniscient, nothing else exists which could be more than omniscient. It is omnipresent. It means all. If I am, it means I.

How can we get rid of these concepts that we know are ^{the} wrong kind to adhere to; that we know that they are the wrong kind that prevent us, the kind that eat us as human being? By simply denying them and not wishing them to have a hold over us and to fight. You see, fight must come in against something, an enemy, something that I see as danger, that I fight for the life of myself. When I see this in ordinary living ~~xxxxxxxx~~ conditions, the way I am taken, that I say, "No, not now. I have other kind of business to attend to. Don't. ~~xxxxxx~~ Get thee away Satan."

Maybe at such a time I function as an angel and I return to Earth a little more as a conscious human being; and in the totality of Satan, angels, and my own human being as consciousness, is the all pervading absolute.

A new year is like a birthday. It is a question of resolution for oneself. This is the fight. The question of considering oneself sufficiently serious and in earnest to want to do something; and then to ~~in~~ go and do it and not to let anything come inbetween; as if I make a resolution for a new year to stand on the old year and in that then I start acknowledging the old year for whatever it has brought me and I am ready. This willingness to be ready, the willingness to want to see, the willingness not to run away, the willingness to stand my own ground and not to try to deviate or to put anything else in its way which is a little bit more convenient; but to hold on to that, limited as I am, in whatever place I am, and on whatever level I happen to live and whatever my conditions in ordinary life are, that I am as that whatever I am a representative of something that is holy. If I could ~~make it~~ have that belief then, thru that concept, I will see God coming down to Earth, taking me by the hand and then say, "Come along".

Maybe we can go together. So, maybe a good year. Maybe I hope we can ~~make it~~ make with help among us, with help from whatever source, with help from all over. Maybe then we understand what is the meaning of God, the meaning of absoluteness. So, good night. I hope to see you next week, Friday, at Don Harrison's.